[P.68(A)] SA19 Talamanca SA19
Bribri
Cabecar

* 539 said the monkey, and he shouted with such force that he scared even himself.
825 The jaguar tried to do the same but he couldn't. This is because *sibu* felt that if a powerful creature like the jaguar would also have a tremendously loud voice, every animal and person in the world would be afraid of him. Whereas it didn't matter if the smaller monkey who lived in the trees could make a loud noise. *sibu*, however, would not let the monkey eat with his hands. So to this day if he eats fruit, he has to bite it from the bottom and eat up without touching it with his hands.
[821] The Congo monkey is wise, however, and
[TEXT CONTINUES TOP OF P.68(B)--QUALYST]

RECREATION

● 517 521 **Visits.** People are not in the habit of visiting for the sake of chatting or exchanging news. In the large houses, each family group of women and older children relaxes by the individual fire, squatting on low benches and talking in almost inaudible voices. The men lie in hammocks or busy themselves repairing an arrow or some similar implement. Elder men [538] and women often tell theological or lay "histories" (*see* Myths) after suppertime. On the [184] Pacific side, the same general pattern is followed although both men and women are seen talking on the long low benches or on logs more often than in hammocks. Conversation 521 is based on crops; how they are going to plant and where and when; dates of *juntas* (*see* Reunions) to prepare the ground, etc. Often, [184] on the Pacific side, women join these talks with the men. Women among themselves talk of children or household chores. There is little [888] interest in gossip. Elder people are referred to 431 as *kéké*, a term of great respect. Occasionally, presents of a piece of game are made to a neighboring household, especially on the Pacific side.

574 Visitors are limited to the traveler to or from 484 one side of the range. He or rather they, as these people do not undertake a trip alone, [576] pause at the door of a house and wait for permission to enter. It depends upon their social importance how much and what kind

[TEXT CONTINUES MIDDLE OF P.68(B)--QUALYST]

** *Chordeiles acutipennis Texensis* Lawrence, vulgarly called "Texas Nighthawk" in English.

* 539 825 [821] warns when it is going to rain by howling in the morning and in the afternoon.

(17) Why the Cuyeo[202] Has a Tightly Closed Beak[203]

(Bribri)

Once *sibu* became ill and he sent the *cuyeo* to find out if he would get well. The bird took it upon himself to consult no one but to tell *sibu* that the answer was he would die. As a punishment for this, he, *sibu*, pressed the cuyeo's beak tightly shut.

RECREATION

574 484 [521] of food and drink will be offered them. Conversation, in this case, is confined almost entirely to the men or if there are women with the travelers, they speak separately with the women of the household.

● 517 224 226 Hunting and fishing may in a sense be classed as recreation for the men as well as part of their livelihood. Here again, except in the rare instances of community use of fish poisons, it is a family matter.

296 252 [481] [533] [574] Women and young girls of the same family, particularly among the Bribri, are fond of gathering at the side of a stream to wash clothes and grind foodstuffs. They swim and sing, praising in their songs the virtues of their respective swains (*see* Songs). This is the closest these people come to what might be termed a normal visit.

195 Cursing is not usual. The worst phrase a Bribri can use against another is:

bí	*ɾɨr*	*wɛbLa*	*suLue*	*es*	*bɛ́ɛ̀ɛ*	*bɛmitsɛ̨n.*
you	are	man	bad	like	devil	take (carry off).

The really unpleasant word here is *suLue* which means bad or ugly and is applied as a curse. A milder term is *bikési* which means useless, lazy, or coward. In Cabécar, however, the equivalent of this is *sɔkɔ̨ɛ́* which is a very strong term.

476 574 273 **Reunions.** Reunions, although pre-Columbian

[202] *See* Linguistic Texts: *Bípo* (coyeo).